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will have to have laws to make us take off our hats in public assemblies? Do you like to see a horse with high check or bobtail? Do any of you give toy guns and swords and whips to little children? Or do you like to see your big boys put on cadet uniforms and play at being soldiers? You do know what kinds of pictures your children see every day on the bill boards. An eight-year-old boy was overheard saying to his companion as they stood in front of a bill board picture of the drama of the week, "There, see how he holds his pistol; that's the way you have got to hold it to kill anybody."

"I ask three things of you all, one negative and two positive, first: Do not applaud everybody who happens to mention soldiers and victories in war. Do not applaud the word patriotism, unless it means patriotism. It does not mean love of our army and navy in battles. Applaud real patriotism, like that of our coast life savers and firemen.

"Second, give one program in your clubs to humane education.

"Third, take humane literature to your clubs and your teachers. See that your libraries and reading rooms have the newest humane papers regularly. A cause progresses in proportion to the circulation of its literature."

Roberts or Bannerman — Which?

BY GEORGE W. HOSS, LL.D.

A press dispatch of February 17 says: "Lord Roberts of England to-day issued a manifesto to the nation that more drill in the use of the rifle be taught in all the public schools; that every youth be obliged to three or four months of military training, and that every man in emergency shall, during certain periods of his life, be legally liable to be called out for service in the United Kingdom."

The poets speak of imaginary cases of setting the hand of progress back on the dial-plate of time. If this dispatch be correct, here is a case of *real* setting back of the hand of progress, and this an offense, if not worse, to the peace workers throughout the world. It says, by the fairest implication, "I have no faith in the effectiveness of your work," or "I have no faith in your sincerity," or possibly both these.

This is an offense to the twenty-six nations represented in the Hague Conference, and a still greater offense to those that ratified the sixty-one articles of the Convention adopted at that Conference. All these articles make for peace. The first says: "With the object of preventing, as far as possible, recourse to force in the relation between states, the signatory powers agree to employ all their efforts to bring about by pacific means the solution of international differences." In less diplomatic language: "*We, the nations, ratify these articles and agree to use all our powers to settle national disagreements by pacific means.*"

By the fairest inference, Lord Roberts says to these twenty-six nations: "I don't trust you; hence I prefer our own 'youth trained' and our 'men obligated' to war." Well may all friends of peace stand aghast at this movement.

Again he touches the peace treaties of nations that have been, since October, 1903, pledging themselves to arbitration. Especially does his proposal touch the ten

nations which have allied themselves by arbitration agreements with his own country. What else can this mean to these nations — France, Italy, Germany, Spain and the rest — than: "*I don't trust you*; so when you break your pledge of arbitration, *we will be ready for you.*" More than this, he says to the peace workers throughout the world: "I distrust your efficiency and even your sincerity."

Here is the worm in the bud, *distrust*, that blights all the fruits of peace. It is the scorpion's egg that hatches war. Faith, trust, is as essential in the peace propaganda as in religion. "Without faith, it is impossible to please God." Distrust among nations goes on piling up armaments, even invading the sacred precincts of the schools. It is monstrous that the minds of the young, rich in sentiments of peace and fraternity, should be poisoned by the war spirit? This spirit in the schools is contagious just as in the case of armaments among the nations. France, Italy, Switzerland, desiring to live in peace, may, in order to safety, feel compelled to introduce this vicious teaching into their schools. Navies are built in the same spirit. Germany does not trust France; hence she builds a new warship and France in turn builds one, and larger. To match or surpass this, Germany must build two. Thus the endless chain that holds all nations in the bondage of a never-ending increase of armament — never-ending till distrust shall give way to trust, goodwill and fraternity. *No goodwill can be built on distrust*, either among men or nations. Lord Roberts is the fomentor of distrust. This distrust is the diabolical spirit that keeps us forever arming and forever in the attitude of war.

Can some far-seeing statesman or political philosopher tell us where this rivalry born of distrust will lead or how the peace and fraternity of nations can be secured while distrust holds them under its direful spell?

Vicious and ruinous as this course is in general, let us hope that in England the Christian sentiment of the people will crush the Robert's scheme in the bud, and that officials will heed the noble sentiment of the new Premier, Sir Henry Campbell-Bannerman, concerning armament, whereof he says: "As the principle of peaceful arbitration extends, it becomes one of the highest tasks of statesmanship to adjust these armaments to the new and happier conditions." Note the contrast: Bannerman adjusting armaments to the happier conditions of the onward march of civilization; Roberts poisoning the minds of the young by infusing the military spirit into the schools. Bannerman or Roberts, which? — one looking for and beckoning onward the incoming white-robed angel of Peace; the other, the reign of the blood-stained demon War with woe and death in his path!

New York Peace Society.

We called attention in our last issue to the meeting held in New York City, on the initiative of Dr. Ernst Richard of Columbia University, in the Broadway Tabernacle Church, for the purpose of taking steps to organize a New York City peace society. The committee appointed at that meeting prepared a draft of a constitution, and submitted it to a second meeting held in the Broadway Tabernacle Church on February 23. The society was then definitely constituted. Hon. Oscar S.